CHRISTIAN INTELLIGENCE AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

New Series, Vol. VII.-No. 43.

ol. XIII.

butch

own_com

Saturday

rently life.

night wa

r has been

Censor.

not be less ded it; by Mare and

id a premy

returne

w that the

y married

Mercury.

eard a ge

he, 'but

ectator.

PRINTED EVERY FRIDAY MORNING BY JOSEPH D. LORD & CO.

WILLIAM A. DREW, Editor.

kers.—Two dollars per annum, if paid in six he or two dollars and fifty cents if payment be dejuntil after six months, and after the expiration of ar, interest will be charged.

The considered as continuing their substitutes are considered as continuing their substitutes, unless a discontinuance is expressly ordered, it is a paper will be discontinued, except at the discrepance are paid. the publishers, until all arrearages are paid.

[From the Universalist Expositor.] DOCTRINE OF ORIGINAL SIN, ITS LATE DIFICATIONS, AND FINAL ABANDONMENT ORTHODOX DIVINES.

Every body knows it was an essential intin the orthodoxy of the last generation, t all mankind, 'since the fall,' are born ners, totally depraved as to their moral ure. It is doubtless known also to most our readers, that there seem to have been late some material innovations introduced our popular divines, in regard to this mous tenet. Their habitual language our popular the control of the subject has become very indisdinct the subject has become very indisdinct d wavering, not to say contradictory, inead of being full and explicit, as formly; and when charged, as they frequently e, with the absurdity of the old doctrine, ey seldom stand the shock with their wontingsvibleness, but generally evade it, by inflexibleness, but generally evade it, by nying the sentiment, or by retreating from tangible ground into the obscurest regions metaphysics. It may gratify a reasonable riosity, to learn what occasions all this ange of manner, what internal revolutions e taking place under these outward sympms. Indeed, as members of the christian nmunity, we owe it both to ourselves and nd others to know what hypothesis prevail mong our fellow christians, or what are kely to be extensively received by them as indamental principles in religion, that we hay act in reference to the existing state of ciety, and especially that we may guard gainst living errors, instead of having our tention diverted to those that are obsolete. the present article we shall attempt to int out the ground that seems about to be aken with regard to the particular point which we have mentioned. But as the old octrine of original sin still affects the pube mind to a considerable degree, and is even ained unaltered in some parts of our untry, it is proper, first, to go back and tate it as it was formerly received, and then race its successive modifications down to Another motive, however, present day. Another motive, however, r preferring this method, is, that by folig out the history of these changes, we hall see it exmeplified, in a light as instrucive as it amusing, the pertinacity with which he church adheres to the most glaring aburdities when they are once established; he reluctance with which the plainest deions of common sense are, inch by inch, ielded to; the fondness with which names are retained long after the substance has been rejected; and, finally, the gradual but sure victory of truth over error, whatever forms it may assume to clude detection. The boasted 'doctrine of the Reformation'

on this point, was that all the posterity of Adam derive from him, by ordinary generation, a nature totally sinful, without the modern distinction between moral and natural faculties. Their entire nature is wholly deprayed; and this corrupt state in which they re brought into being, constitutes their guilt, and makes them, from the very beginning of their existence, worthy of eternal damna-tion. It is the root of all their actual sins in after life,—the germ, of which all their actual trangressions are but the develope-And then, in addition to the guilt of this original wicked nature, each individual has the guilt of Adam's fall imputed to him. vil, and that continually, until re erated by the immediate interposition of Almighty God. This was the doctrine which the chief Reformers laid down, and which was eventually received and maintained, by nearly all the protestant churches, in its most naked and appalling terms. Whoever, at the present day, departs from this standard, precludes himself from the boast of adhering to the 'doctrines of the Reformation.'

Should it be asked, whence this strange hypothesis arose, from what materials or by what process Luther, Calvin and their coadjutors formed such a scheme,—the answer is, they did not form it, but took it entire from ne of the early fathers of the Roman Catholic Church, on whose authority indeed they taught it, as well as on the alledged testimony of certain texts of Scripture which we shall have occasion to mention.

Somewhat more than a century after the Reformation, the famous Assembly of Divines met at Westminster, and reduced the orthodox religion to a creed, which was a long time the standard of doctrine for Britain and America. By examining their la-bored deffinition of original sin, we shall see this point had suffered no perceptible varia-tion, from the time of Luther and Calvin. In their Larger Catechism, they say,

The covenant being made with Adam, as public person, not for himself only, but for posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression. The fall brought maukind into a state of

sin and misery. The sinfulness of that estate whereinto nan fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indispos ed, disabled, and made opposite unto all that is spiritually good, ard wholly inclined unto all evil, and that continually, which is commonly called original sin, and from which do

proceed all actual transgression.
Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that

way are conceived and born in sin.

'The fall brought upon mankind the loss of communion with God, his displeasure and

curse, so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and ble to all punishments in this world, and that which is to come.'

Such is the doctrine which formerly prevailed in all our churches, and which is still retained by some, especially at the South. In its support, a host of texts was adduced, most of which had no apparent relation to the subject. A few, however, seemed to re-semble, in their language, some of these propositions; and when a tenet has once become current, such a resemblance is enough to fix the application of any passage, how mon-strous soever the idea. Thus, David says, 'Behold I was shapen in iniquity, and in sin did my mother conceive me;' this proved that mankind, since the fall, were born in sin. St. Paul reminds the Ephesians that they were by nature children of wrath, even as others;' this proved that our being that is, the original constitution of our being that is, the original constitution of our being as individuals, provokes God's wrath. It was in vain that the opponents alleged that these texts were susceptible of a very different and rational interpretation; in vain did they expose the absurdity and flagrant injus-tice of the doctrine itself. Their arguments were pronounced frivolous, sometimes wicked; and their disbelief of the mystery was treated as an alarming heresy.

It was impossible, however, that its advo-

cates themselves should not feel the difficulties presented by so outrageous an hy-pothesis; and in spite of the anathemas by which it was guarded, a modification at length took place, and was gra lually received by some, but rejected, with indignation, by others. About the middle of the last century, that profound metaphysician, President Edwards, revised the orthodox system at large; and among the rest of his tenets, subjected the doctrine of original sin to his acute and subtil treatment. He admitted, what had hitherto been stoutly denied, that no man can, in the nature of things, be guilty, except for his own act or indulgence. And yet he maintained, to the full extent, that all mankind are guilty of Adam's sin, and are, on that account, under the wrath and curse of God, &c. &c. How did he reconcile this contradiction? Why, by contending that in some physical or metaphysical sense, (no-body knows what to call it,) all mankind are one with Adam, so that his act is theirs. the divine appointment, all the individuals of our race constitute but a single unity, like that of a tree, of which Adam may be regarded as the root, and his posterity, in different ages, the trunk, limbs, branches, leaves, &c. all partaking in the qualities and motions of the root. So it seems, he was aware that it would be unjust in God to hold us accountable for the act of another, yet thought it would be perfectly just, by some arbitrary arrangement, to constitute us, in the first place, one with that other, and then make us accountable for his act, though we had no more control over it, than if such arrangement had never existed. As though a fiction could alter the nature of things! this ingenious dexice, however, the President flattered himself that he could clude all objections on the ground of justice, and at the same time maintain the doctrine of orig-inal sin in all its native monstrousness.— Again: he acknowledged it an immutable law in the nature of things, that we are un-der no obligation to do what we have no ability to perform. How, then, did he support his proposition, that in our natural state we cannot obey God, and yet are altogether guilty for the neglect? By drawing that distinction, which had never before been made, between the natural and the moral ability of the sinner, and which is perpetually appealed to, for the same purpose at the pre-sent day. Man is born, we are told, with all the natural power necessary to obey God, such as understanding, conscience, activity; but then he has not the moral power; and Such is the condition in which mankind this want leaves him absolutely incapable, come into the world. They have, moreover, lost all freedom to do good, and are free only stead of his excuse. By this paradox it was intended to remove both th the injustice of requiring of the sinner what he had no power to perform, but still to leave him as 'disabled,' and at the same time as criminal, as on the old scheme. might ask, however, what sort of ability that is, which is, at once, both sufficient and utterly insufficient to the attainment of a given

object. The doctrine then, as it was left by Edwards, did not differ from that of the Assembly's Catechism, except in the nice distinctions, that all mankind sinned in Adam by virtue of their being one with him, instead of his being merely 'a public person, their federal head; and that the moral pow ers only of their nature were totally corrupted and disabled, instead of their whole na-Still, these modifications were at first much opposed, and the admissions, on which we have seen they were founded, were thought exceedingly dangerous. Nor has this apprehension as yet entirely subsided

The celebrated Dr. Hopkins immediately entered on the scheme of Edwards, and without altering it, developed and illustrated it with so much skill and industry that it has been usually called by his name. His labors, with those of succeeding authors, served to commend it to a reception with many of the churches of New England, and to a partial admission in the other sections of the United States, and in Great Britain .-With regard to original sin, Dr. Hopkins gives the following statements:

'Adam was considering and treated as comprehending all mankind. His disobedience was the disobedience of the whole, of all mankind; and the threatened penalty did not respect Adam personally, or as a single individual, but his whole posterity including in him, and represented by him. Therefore, the transgression being the transgression of the whole, brought the threatened punish-ment on all mankind.

There is no reasonable objection to this constitution, in that it not only established a connexion between the sin of Adam and the sinning of his posterity, but that the latter should be born in sin, so as to begin to sin as soon as they begin to act as moral agents.

'If by being his children they become cor-

GARDINER, MAINE, FRIDAY, OCTOBER 25, 1833.

ful, in consequence of the apostacy of Adam; that is, they have naturally, as the children of Adam, no degree or kind of moral rectitude, and their hearts are full of moral evil.

In this state, or in that in which the Westminster Assembly left it, has the doctrine remained among the orthodox, till within a few years. Every body knows the objections that have been urged against it by the more liberal sects of Christians; that it is just as impossible we should be guilty of Adam's and the single of any other ancestor, or sin, as of the sin of any other ancestor, or indeed of all mankind; that guilt cannot be propagated by 'ordinary generation;' that it would be against all justice to 'impute' to us the transgression of one over whom we had no possible control or influence; that were we born with natures depraved, it would be our misfortune, not our fault; and that did we come into being wholly deprayed, it would necessarily absolve us from all obligation to virtue. And everybody knows, too, how these objections have been wested; as the expression of a wicked heart, as evidence of enmity towards God, and insubordination to his sovereign counsel. Within the present generation, however

a change was very perceptible in the public treatment of this subject. Many of the orthodox observed an unwonted caution in their phraseology. Original sin they seldom, if ever, mentioned by name. They spoke of moral, not total, depravity: an unission which might be referred to Edward's cheme, but which might also denote something else. Some avoided the phrase, native depravity, and the corresponding terms. This hesita-tion was by no means universal: we speak only of a certain class of the ortholox; but they were of high standing among their brethren. About four or five yearsago, the New Haven school of divines began to come out into open view. They struck at the root, denying the former doctrine of original sin altogether, and maintaining, what self-evident in the nature of things, that mankind begin their existence, innocent, wit natures neither guilty nor sinful, and that they are, in no sense, accountable for Adam's trans-gression. They contend expresslythat we came into the world with the same nature, in kind, as that with which Adam was created. Contrary, however, to what we might expect from so fair a commencement, they still hold, in order to fall in with some of the results of the old scheme, that a soon as the child becomes a moral agent, his first act and all his subsequent acts in this character, will be uniformly and certainly spful, until he is regenerated. To use their own language: His nature is not itself sinful, and yet it will produce sin, and sin only; that is, after he becomes a moral agent. And this invariable consequence they think is owing, in some way which they do not define, to peculiar circumstances of our present being, which were occasioned by Adam's transgression. Such is the mongrel hypothesis of the New Haven divines. Their explicit denial of original sin, has roused the thunders of the southern orthodox, especially those of Princeton, against then, and awakened the clamors of many of the northern clergy; but in the midst of the umult, Pro-fessor Stuart, of Andover, has come forward with the weight of his influence, and taken the same ground. He regards all idea of hereditary guilt, birth-sin, accountability for Adam's transgression, or imputation of it to us, as downright absurdity, and repeats, at considerable length, the arguments that have been urged against these notions by liberal christians. Coming from hin, they will probably be treated by his brethren with more civility than heretofore. He says,

'According to the common theory of im-

putation, . . . the sin of one man is charged upon all his posterity, who are condemned to everlasting death because of it, antece-dent to, and independently of, any voluntary motion or action on their idea seems to be attended with some serious difficulties; for, (1.) it appears to contradict the essential principles of our moral consciousness. We never did, and we never can, feel guilty of another's act, which was done without any knowledge or concurrence of our own. We may just as well say, that we can appropriate to ourselves, and make the righteousness of another, as his unrighteousness. But we can never, in either case, even force ourselves into a consciousness that any act is really our own, except one in which we have had a personal and voluntary concern. A transfer of moral turpitude is just as impossible as a transfer

(2.) Such an imputation as that in question, would be in direct opposition to the first principles of moral justice, as conceived of by us, or as represented in the Bible. That "the son shall not die for the iniquity of the futher," is as true as that the father shall not die for the iniquity of the son;" as God has

most fully declared in Ezek, xviii.'
'...Those who hold this theory, usually maintain that our deprayity is not only conbut innate, but that being such, it is also the punishment of Adam's sin which is imputed to us. There are, however, some very formidable difficulties in the way of this. For, (1.) the sin, in this case, of Adam's posterity, i. e. their original sin, is, by the very ground of the theory, merely puta-tive, not real and actual. But what is the punishment? Actual, to be sure, according to the statement of those who advocate this theory; and actual, indeed, to a tremendous The punishment begins with our being; it is connate and innate, and con-tains within itself not only the commencement of a misery that is naturally without end, but is, at the same time, the root and ground of all other sins which we commit, and which serve unspeakably to augment our condemnation and misery. Now can the human mind well conceive, that perfect justice would punish with actual and everlasting and inevitable corruption and misery, beings who are sinners only putatively, i. e. in mere supposition and not in fact. For myself, I can only say, that all the elements of my moral nature set themselves spontaagain, and to have new and different faculties, before I can admit its truth.' &c. &c. Stuart's Comm. on Romans.

Such with regard to the hypothesis of imputation. In other places he examines the theory that Adam's sin and guilt are propagated to his descendants, 'by ordinary generation;' and shows that such a propagation would be altogether dissimilar to that which is often alleged in its favor, the transmission of certain peculiarties from parents to children; that it would involve the idea of the communication to us of all the sins, and all the virtues too, of all our ancestors, from Adam down to ourselves; or, should it be absurdly contended, that this law of propagation runs direct from Adam to each of his gation runs direct from Adam to each of his descendants, without passing through the intermediate ancestors, then it would suppose that he propagated to us his penitence as well as his sin, his reward as well as his punishment. The notion also of Edwards, that we are one with Adam, and so participated in his act, is discussed by the Professor, who fairly encloses the metaphysician with his own cobweb.

With regard to the moral character of little children, he seems to have gone further than the New Haven divines, at least further than they have openly advanced. The latter pronounce them innocent when they are born, and until they are capable of moral action. But at what time they become moral agents, whether the next instant, or the next year, or several years after their birth, they do not determine. Professor Stuart, however, implies that there is a considerable period in which they remain innocent, as will be seen by the instances he adduces. After referring to a number of passages in the old and New Testaments, he

adds,
The substance of these declarations of the Scriptures, is, that "to him who knoweth to do good, and doeth it not, it is sin," that where there is no such knowledge, i. e. "where there is no law, there is no trans-gression;" for "sin is anomia i e. want of conformity to law; of course, a voluntary non-conformity must be meant, the voluntary non-comformity of an intelligent, rational, moral, free agent; for no other is capable of sin, unless we would maintain that inanimate substances, and brutes, and idiots, and madmen, are sinners. Thus one class of texts, above cited, teaches. Another class as clearly shows that our sins bear an exact proportion, in respect to their heinousness. to the degree of light which we have, and the motives to holy obedience by which we are urged; all of which, of course, implies if we were in a state in which we had no light, and were incapable of perceiving or feeling the force of any motives, then we should not be sinners. Another class, moreover, developes to us very clearly that infants are incapable of the knowledge in question. Even of the child Immanuel is this explicitly asserted; and the assertion is made, moreover, concerning him, after his birth, Isa. vii. 15, 16. The very same thing is explicitly affirmed also by Moses, concerning all the very young children of the Israelites: "Your children, which in that day had no knowledge between good and evil," Deut. i. 39. To the same purpose is the text in Jonah iv. 11. It is the like view of little children which the Saviour presents, when he says to his disciples, "Ex cept ye be converted and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii. 3. Again: "Suffer little children to come unto me, for of such is the kingdom of heaven," Matt. xix. Mark x. 13. Luke xviii. 15, 16. So likewise the apostle Paul: "Howheit, in malice be ye children," 1. Cor. xiv. 20. These comparisons do not imply, that little children are positively holy. I know of no declaration in the bible of such import. But they do ions and as malice, ambition, &c.; for on any other ground, how could they be made the subjects of such a comparison as they here are? 'All men,' says he again, 'pronounce infants to be innocent, until theory bids them contradict this.' Comm. on Romans.

These views strike us at once as perfectly rational, and the arguments, though not new appear conclusive. But we must change the Professor Stuart still maintains, with the NewHaven divines, that we are born in a state very different, even in a moral respect, from that of Adam before his fall. 'Adam,' he informs us, 'did neither sin as soon as he was capable of doing it; nor did he fail to live in a manner entirely holy, for some time; how long, the Scriptures have not told us.' As though the Scriptures had told us that he lived entirely holy, for any period whatever! But to pass over this;—he contends, (1.) that all are now born destitute of such a disposition to holiness as Adam originally had; (2.) that they come into the world in such a state that it is certain they will be sinners as soon as they are capable of sinning; in other words, as soon as they are moral agents, and then 'will always sin in all their acts of a moral nature,' till they are regenerated; and (3.) that this so fatally adverse state in which they now begin their existence, is, by the sovereign appointment of God, owing to Adam's fall. How his transgression thus af-fects our natural state, the Professor despairs of ascertaining: the fact only does he discover; the manner is a mystery. Negatively, however, or in what ways this consequence is not produced, he can clearly determine. On the one hand, it is not, as some have held, by the influence of example descending from our first parents through succeeding generations; nor, as we have seen on the other hand, is it by the transmission of any guilt or sin, -from both of which the descendants of Adam are all horn free. Thus far may we venture; the rest, to quote the Professor's language, is 'a matter of di-vine sovereignty, altogether beyond our pow-er to fathom. We can speculate and reason about it, and wonder; but it becomes us to bow in humble submission.' Let it be clearly understood, however, that both Mr. Stu-art and the New Haven school expressly

maintain that in some way, as a consequence of Adam's transgression, all his posterity are born in a state, which, though innocent at first, still makes it certain that they will begin to sin when moral agency begins, and then continue to sin in every moral act, till they are renewed.

Such is the new orthodox hypothesis.-Though, in the particulars just named, it runs into all the extravagance of the former, yet, taken as a whole, it overthrows the ground work of the old scheme, and digs up its very foundation-stones. It denies all original sin; and maintains, expressly, that there is, and that there can be, no other sin in the universe, than personal, actual sin, committed after conscious intelligence begins. It not only denies both the imputation gins. It not only denies both the imputation and propagation of Adam's guilt, but main-tains that such a transfer would be utterly tains that such a transfer would be utterly unjust, and that it is indeed impossible. It pronounces each individual, on his entrance into life, free from all previous guilt and accountability; and calls the old and contrary notion, (we quote the words of a New Haven divine,) the monstrous dogma, that God creates the soul sinful, and damns it for being so.' After all this, will our readers believe so.' After all this, will our readers believe, what is the fact, that the authors of this new scheme are unwilling to give up the name of holding the doctrines of the Reformation? Professor Stuart deprecates all idea that he denies the doctrines of the Reformation: he is only 'endeavoring to dissi-pate the mists which have hovered around them'! So important is it to retain the estab-lished watch-words, that he and the New Haven divines continue to speak, in a popular way, of mankind as 'sinners by nature;' and the latter use the forms (in a loose sense, they say,) that 'mankind sin from the first sin from their birth-are sinners from the beginning,'—'are by nature totally depraved in moral character'! If we mistake not, some of them have proposed a definition under which they can even retain the precious phrase, original sin! Their motives are too apparent to need explanation. н. в. 2d.

Plain Preaching .- In this respect, Ministers want "preaching:—In this respect, Ministers want "preaching to;" at least I think so. Of the objections to the use of simple language, which are commonly brought, I am not wholly ignorant: but they seem to me to have very little weight. Why should not simple language, such as is adapted to the comprehension of the adult, and even children be as a contraction. dren, be as captivating when spoken to an audience, as when written in a book? Yet I have always observed that those books which interest the young most, engage deeply the attention of parents. Where is the child that has been more interested in the writings of Edgworth, and Sherwood, and Gallaudet, than its parent. In like manner, I am fully persuaded that no sermons would be more popular among parents, than those which should be more successful in engag-ing the attention of their children. Is it not a pity then, that a reform cannot be af-If an audience consist of 500 adults and 500 children, of whom none but 200 adults understood the sermon, would it not be important to interest, instruct and improve the remaining 800? Yet it has been my lot to hear, probably, a thousand sermons, which to a greater portion than fourfifths of the audience, were to all intents and purposes delivered in an unknown tongue.

TIME'S CHANGES.

If the beauties of the year are so fading and its bounties so soon perish; if the loveliest scenes of nature lose their power to charm, and a few revolving years break the spell that bind us to those whom we love best; if the very figure of the earth is changed by its own convulsions; if the form of human governments and the monuments of human power and skill cannot endure ; if even the religions that predominate in one seem to imply that they are innocent, (inoc-uous), i. e. that they are not the subjects of the earth beneath, or the waters under the earth, preserves its form unchanged, what is there that remains forever the same? What is there over which autumnal winds and wintry frosts have no power? What that wintry frosts have no power? does not pass away, while we are contending with wayward fortune, or struggling with calamity? What that is proof against the fluctuation of human opinion; and the might of the ocean's waves, and the convulsions by which mountains are heaved up from the abyss, or are thrown from their deep foundations?

It is God by whom these mighty works are done, by whose hand this great globe was first moulded, and has ever since been fashioned according to his will. Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary. [Pierpont.

DR. FRANKLIN'S MORAL CODE.

The great American philosopher and statesman, Benjamin Franklin, drew up the following list of moral virtues to which he paid constant and earnest attention and thereby made himself a better and happier

Temperance.-Eat not to fulness Drink

not to elevation.
Silcuce.—Speak not but what may benefit others or yourself-avoid trifling conver-

Order.-Let all your things have their places-let each part of your business have

Resolution .- Resolve to perform what you ought, perform without fail what you resolve.
Frugality.—Make no expenses, but do good to others or yourself, i. e. waste nothing. Industry.—Lose no time, be always em-

Sincerity.—Use no harmless deceit—think innocently and justly; and if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or

omitting the benefits that are your duty.

Moderation.—Avoid extremes; forbear

esenting injuries.

Tranquillity.—Be not disturbed about trifles, or at accidents common or unavoidable.

Humanity.—Imitate Jesus Christ.

the right a niah Noria ated in mil begining

Public !

LMER.

CHRISTIAN INTELLIGENCER.

And Truth diffuse her radiance from the Press."

GARDINER, OCTOBER 25, 1833.

EXCLUSIVENESS.

If there were no other evidence to prove modern orthodoxy an error,-if the scriptures did not plainly, as they do at every point, disprove it,-the fact, that it naturally begets an exclusive and an intolerant spirit in the great body of the receivers of it, would be euough of itself to condemn it as both false and pernicious. That orthodoxy is an intolerant system is a truth so generally seen and felt in every place where it has obtained strength, that it has every where become proverbial. And who does not know it? There are exceptions, we know; as there are to all general rules. The natural benevolence and amiableness of some of the party are so great, and of so long standing, that, fortunately, their creed has no, been able to obtain an entire mastery over all their generous feelings. But, speaking of the great body, every body has seen, and most have felt, the arbitrary and intolerant spirit of orthodoxy. And this spirit is legitimate in the system; so inevitable, indeed, that professors really appear as if they felt fully justisfied in the exhibition of it. Seldom do they attempt to disguise it.

We said the spirit of exclusiveness in the orthodox system, is natural. It is so. If the believers in it consider themselves, as they do, to be the peculiar favorites of Heaven and the exclusive heirs of salvation; if they believe God loves and regards them with peculiar favor, while he abhors and hates "the world," i. e. all who do not subscribe to their creed and belong to their church; it is inevitable that such a belief should beget in them a principle of spiritual pride, whereby they should account themselves very much better and above their neighbors .-And this principle will and does show itself in the haughty demeanour, the scornful look and the cold neglect of others.

And again; -in nothing will mankind feel more justified, than in imitating the character of the Being they worship. If they believe him to be partial, they will feel authorized to be partial also; if they regard him as revengeful, revenge in their breasts will be sanctioned as a religious principle of action. If they believe God hates all but those of the true faith, why should they not hate and despise them also? That this reasoning is not far-fetched and conjectural, is manifest in the fact, that we find it actually confirmed by practice, and openly justified as right and proper.

We need not say that this spirit is an evil spirit, productive of great unhappiness in society. The good sense of the community in general has sternly adjudged it such and righteously condemned it. Still it exists; and though opposed by public opinion, it pretends to find in this very fact an additional proof of its claims to a divine sanction. For, say they, the world is corrupt, and, it is to be expected, will condemn every thing true in religion. A fortunate salvo this, for every refuted error to plead!

Now the truth is, we live in a world where infirmity is the common lot of mankind; all are liable to err. People have different powers of perception; they are educated differently; all do not see by the same lights; the consequence is, that there are different opinions in the world. It is to be hoped, that these diverse opinions are for the most part honestly entertained. What course, under this view of the case, does it become us to adopt and pursue? Shall we be so tenacious and exclusive as to claim infallibility for ourselves and reject all others as in damnable errors and as dangerous and corrupt men? Certainly not! Rather, we should put on charity, which is the bond of perfectness, and remember that infallibility is the prerogative of no man; that we are as liable to err as others, and be as willing to give indulgence to others as to receive it from them. If we cannot agree, let us adopt a course of treatment consistent with the charitable spirit of the gospel. Let us live in peace, respect each others' rights and leave them to stand or fall to their own Master. For ourself, as much as we disbelieve the limitarian doctrines, and as fully as we are persuaded of their injurious and pernicious tendency, we never felt it in our heart so much as to lift a finger against the religious privileges or the civil and social rights of those who are deceived thereby. Let all the different sects have a fair chance. If their work be of God, it will stand; if not, it will not be in their power to sustain it. God will yet overrule all evil for good,-all error for the triumph of truth. A great work is going on. The elements are in motion. The spirit of the Divinity is moving over the great empire of mind. It will yet bring order out of confusion and secure the triumph of divine truth. In the mean time, let us put away every thing like intolerance and exclusiveness from our hearts, and practice one towards another that high and generous spirit of forbearance and brotherly love,

which is every where enjoined in the gospel of "peace on earth and good will towards

CONNECTICUT CONVENTION.

The Connecticut Convention of Universalists held its annual meeting in Danbury on the 9th and 10th inst. Br. Z. Stevens, a venerable layman of Danbury, was appointed Moderator, and Br. S. J. Hillyer, a clergyman, was chosen clerk. The Convention seems to have been quite small, there being but seven Ministers and eight Delegates present; but the business was transacted with system and with much desirable harmony, The new Society in Long Rridge was admitted to fellowship, and the granting of licenses, by a committee, during the recess, to two young clergymen, was approved. The project of the Hudson River Association, for a Theological Seminary, was unanimously disapproved. The organization of the U. S. Convention was approved, and Delegates chosen to attend. A Committee was appointed to circulate petitions to be presented to the Legislature, praying for the repeal of laws requiring capital punishment. The Committee appointed last year for establishing circuit preaching, reported encouraging progress. Sermons were preached by Brs. M. H. Smith, C. Spear, T. Fisk, S. J. Hillyer, S. Glover and R. Smith. The Circular Letter is written by Br. R. Smith. Next year the Convention will meet in New London, on the second Wednesday and Thursday in October.

Large price for Missionaries.

We find it stated in the papers, that Dr. Philip, an Asiatic missionary, has written a letter to Princeton Theological Seminary in N. J. in which he communicates the following pleasing intelligence:

The Bechuana tribe had never been visited by a missionary; but they had heard of our missionary stations among the Griquas from their countrymen, who had found protection at them, and the chief set out on a journey to find Dr. Philip, taking a the cattle with him to purchase a missionar

The Editor of the Richmond Telegraph, an orthodox paper in Virginia, commenting on this gratifying news, says these heathen seem to have acted as if moved by the spirit of God; that is the spirit of God sent their chief to buy a missionary setting a price on his head equal to that of a thousand head of cattle! Now we suspect the holy spirit never taught this heathen chief any such thing; but rather, that he learned enough from "his countrymen" relative to the speculating habits of the missionaries at the Griquas to lead him to infer that they would sell any thing, even their own bodies, for an equivalent in cash or cattle. The Society ought to send out a lot on sale; it might increase its funds infinitely by the expedient.

TO CORRESPONDENTS.

If Br. Leonard has not received it, he will find a letter from the Editor in the Milburn P. O. We mention this fact here, because not having a return from him at the date of our paper's going to press, we apprehend he may be absent, or that we did not give the letter its most proper direction. He will perceive that we have taken the liberty to abridge, by leaving out some parts of his Circular. Such a responsibility is by no means agreeable to us; but as the Circular was very long and we could not conveniently find room for the whole of it, as it would fill three columns, we were partly obliged to abridge; and in doing so we consulted our best judgment as to the parts omitted, with all due respect for him and friendship for our common cause. We beseech bis indulgence -such as editors often need.

Independent Messenger.

Rev. E. M. Stone has transferred his interest in this paper to Revds. A. Ballou and S. Cutler, by whom it will hereafter be published in Mendon, Mass. Exchange papers, letters, &c. should be directed to Mendon.

Dedication.

A Universalist meeting house was dedicated in Sippican, a village in the south eastern part of Rochester, Mass. on the 11th inst. The sermon was preached by Br. T. Whittemore, from Rev. xxi, 3, who was assisted in the public exercises by Brs. L. R. Paige and A. St. Clair. Br. St. Clair preaches in this church and in Mattapoissett, another village in the same town.

Penobscot Association.

The Minutes of this body, and a Circular Letter by Br. Leonard will be found in this day's paper. Owing to bodily indisposition and to the storm, we were prevented from being present on the occasion. We rejoice, however, that others persevered and joined the brethren. The business seems to have been transacted correctly and satisfactorily. Three new societies, we notice, were admitted to fellowship.

New Society.

We learn from the "Impartialist," that a Society of Universalists was formed in Hinsdale, N. H. on the 4th inst. Capt. Otis Doolittle was chosen Moderator and I. Newton, Clerk. The other usual officers were appointed. Br. Bugbee was present, and delivered an Address on the occasion.

Sound Argument.

We learn from the Baltimore Pioneer and Visiter, that a Methodist minister by the name of Dunahay lately assaulted a gentleman at a camp meeting in Hartford, Md. with his fists and a club; whereupon the defendant, after demanding an explanation but receiving none, turned upon his assailant, knocked him down and gave him a pretty sound drubbing. The minister not liking to have the boot on that leg, prosecuted the visiter in a suit at law. On all the facts being proved, the court justified the person, leaving the minister to find his justification where Avery found his, -in the Conference.

Distracted Meeting.

Our orthodox brethren in Augusta, we understand, propose to have a revival in the place-now that the evenings are become long enough for night operations; and to this end have voted to have a protracted meeting soon. We thought these meetings were things that had already "perished in the using"-the novelty of them having passed away. However-we say all this very pleasantly-if our friends there are disposed to try the "new measure" again, we have no serious objection.

MINUTES OF THE PROCEEDINGS OF THE PE-NOBSCOT ASSOCIATION OF UNIVERSALISTS.

The Ministers and Delegates, composing the Penobscot Association of Universalists, convened according to previous notice, at Sangeville village, on Wednesday the ninth Inst. After uniting in prayer with Br. Miller, organized the meeting by choosing
Col. Joseph Bridgham, Jr. Moderator.
Elias Knowlton, Clerk.
Chos Brs. B. Bursley, A. Spooner and R.

Stockwill a Committee to make arrangements for the public exercises of the occasion, Chost Brs. G. P. Leonard, J. F. Read and J. Copeand a Committee to receive the credentials of delegates. Voted to adjourn to 1 o'clock, P. M.

Met acording to adjournment, and pro-ceeded b accept the report of the Committee relatve to the delegates returned from the seveal Societies, and found the following persons were present :

Charlstown—Joseph Bridgham; Sanger-ville—Vin. Campbell, John Weymouth and Joseph J. Read; Williamsburg and Sebec, Joseph J. Read; Williamsburg and Sebee, Mark Ptman; Dexter, Isaac Copeland, Asa Spoone and Seba French; Dover, Asa Spragw, Jesse L. Philbrick and Edward R. Favor, Milo, William Stinchfield; Park-man, tharles Seabury, Elias T. Merrill and Arata Smith; Guilford, Moses Stevens, Ira Faume and Isaac B. Wharff; Abbot, James Gowr, Josiah Keen and Samuel Andrews Ezekr—David Crowell, Josiah Avery; Eddiniton—Elias Knowlton, Right Stockwell and Thaddeus Adams; Garland—Moses Gordon.-27. Chose Brs. J. K. Fulmer, J. Gower, A. S. Patten, D. Crowell and W. Frost a com-

mittee to select delegates to attend the Maine Convention in 1834.

Poted to receive the Society of Williamsburg and Sebec into the fellowship of this Association. Adjourned to 1 o'clock.

Met agreeably to adjournment.

The Committee raised to select delegates attend the Maine Convention, reported the following names, viz: DELEGATES

James Gower, Esq. Abbot. Col. Joseph Bridgham, Charlestown. Seba French, Esq. Dexter. Silas Winchester, Brewer. B. S. Hill, Esq. Goldsboro' J. D. Richards, Ellsworth. Col. Joseph Hall, Camden. Thomas Smith, Esq. St. Albans. SUPERNUMERARIES.

A. Sprague, Dover.
S. Pingree, Esq. Parkman.
Capt. Right Stockwell, Eddington. Royal Copeland, Dexter. Ebenezer Stevens, Montville. Enoch Farnham, Esq. Albion. P. Osgood, Esq. Palermo. E. Cobb, Union.

J. Jones, Esq. Ripley. Voted to accept this report. Chose Brs. A. A. Richards, Seba French and Right Stockwell a Committee of disci-

Poted, To receive the Societies in Cherryfield and Sullivan into the fellowship of this Association.

Foted, That Br. G. P. Leonard appoint the time and place for the next meeting of this body; and also that he prepare the Min-utes of the doings of this Council and accompany the same with a Circular Letter to Br. Drew for publication in the Intelligencer.

Voted, That the clerk of each Society hereafter turnish each delegate with a letter stating the number of members in his society, together with the amount of preaching and by whom, and what sum they spend yearly for the support of the gospel, and what amount per day they pay their preach-

Voted, That the thanks of this Council be tendered to the brethren and people of this vicinity for their kind attention and hos-

pitality towards us during this meeting. Voted, That the thanks of the Council be tendered to the Moderator for the prompt and able manner in which he has presided over our deliberations. Voted to adjourn sine die.

JOSEPH BRIDGHAM, Moderator. ELIAS KNOWLTON, Clerk.

ORDER OF PUBLIC SERVICES. Wednesday morning. Introductory prayer by Br. A. A. Richards; Sermon by Br. J. Miller, John xix, 30; Concluding prayer by Br. G. P. Leonard.

Afternoon.—Int. prayer by Br. W. Frost; Sermon by Br. C. Gardner, John viii. 32; Concluding prayer by Br. J.K. Fulmer. Evening.—Int. prayer by Br. J. Miller; Sermon by Br. G. P. Leonard, Ex. iii. 13,

14; Concluding prayer by Br. W. Frost.
A sermon was preached at Guilford village in the evening by Br. Fulmer. Thursday morning.—Int. prayer by Br. C. Gardner; Sermon by Br. J. K. Fulmer, Gen. xxii. 8; con. prayer by Br. J. Miller, Afternoon.—Int. prayer by Br. G. P.

Leonard; sermon by Br. W. Frost, Acts xxii, 27, addresses by the same; concluding prayer by Br. B. Bursley.

Evening .- Prayer by Br. C. Gardner; sermon by the same, from Gen. i. 27; con-cluding prayer by Br. A. A. Richards.

CIRCULAR LETTER.

To the Brothers and Sisters, not only of the York, Cumberland, Oxford and Kennebec Associations of Universalists, but of all others, wherever located, known and unknown to us, who feel to unite with our Sister in the rich feast of gospel peace, and who are of like precious faith: Our Sister Penolscot would say, Peace! O Beloved,—Peace from us, grace, mercy and peace, from our Lord and Saviour Jesus Christ, be with you through life and save you at death. Amen.

And, for the furtherance of your joy and the confirmation of your faith, she would inform you, that agreeably to previous notice, the different Societies, composing body, met in Sangerville on the 9th and 10th of the present month, and were favored with the warmest affections of the brethren of that place. They received us with joy; opening their mansions, making all things common; and while they were engaged in the bestowal of blessings temporal, for the satisfaction of our bodies, we hope, as we have much evidence to believe, that they received in return, blessings spiritual, for the relief of the mind, and for the salvation of the soul.

Through the inclemency of the weather, on the day of assembling, we were not able to form our Council until Wednesday morning, at which time the Council convened; and suffice it to say, through all our councils, we were well united. We were all well agreed, as touching one point-the purification of ourselves-the upbuilding of the cause of Christ, and the salvation of the world .-We had a rich and a spiritual refreshing to-gether. We fed richly from off the tables of mercy, and our spirits were satisfied with the manna of heaven. Finally brethren, as a whole, we never witnessed a preferable

Wednesday morning at half past ten, w

repaired to the house of worship; and al-though the inclemency of the weather was very unfavorable, and much opposed to our desires, during the first day; yet we could but rejoice and praise God, for the satisfaction of seeing so goodly a number assembled, thus manifesting their zeal for the cause of Christ; and the firmness of their faith, to bear up under those common afflictions which await our christian walks and earthly felicity. We passed the forenoon as pleas-antly as could be expected; while so few were present at the feast. Four preachers only present. But while we returned from our services, we were made to rejoice at the arrival of Brs. Gardner, Frost and Fulmer. Our lay brethren also seemed coming to the feast-Each, although much beaten by the storm, were predicting a rich feast and fair

weather before closing. At one o'clock we again repaired to the house of prayer and praise. Br. G. arose, accents mild, and sentiments joy, our fears he measurably depressed. We could but regret that no more were present; and notwithstanding, those present had a rich feast, yet our expectations were not answered. The visible heavens seemed dressed in mourning for the world of mankind; and the earth praying for a heavenly refreshing from the presence of the Lord Like the ancient Israelites, we doubted that the .Lord would grant unto us the feast desired. Night with her sable curtain stepped forth, and dressed melancholly nature gloom. At 7 o'clock, evening, we are for religious service; and by the voice of our for religious service; and by the voice of our lot to At 7 o'clock, evening, we assembled committee, it was, unfortunately, our lot to address the congregation. Our mind was free from the contaminating voice of the world, or the frowns or the applause of men. The law and the testimony were our guides, and we spoke the honest convictions of our

The heavens were sending forth their drenching dews-the earth mourning, welt-ering and apparently sinking beneath her doubted that the day following . We would do away our trouble.

But while our minds in doubts were held, And heavenly dews were on us hurl'd; God said; our hearts within us swell'd, Let grace and light awake the world. His voice was neard, the clouds dispersed, His grace, and truth he did impart; From the four points his people drew, And pour'd salvation on their hearts. Through all our exercises, on Thursday,

peace and love universally prevailed. The morning was occupied in prayer and exhor-tation. When we again repaired to the house of worship it was remarkably pleasant; brethren and friends came gathering from all parts; and it seemed as if the East had already come to the feast, that the West were on their march; that the North was fast giving away, and that the South must soon obey the mandate of truth, listen to the mild scepter of king Jesus, and rejoice under the covert of reason; while drinking and bathing in God's ocean of love.

The day passed pleasantly away; all hearts seemed inspired with love. Our brethren, as preachers, acquitted themselves with honour; if we consider their difference of opinion, as directed by brethren of like precious

The meeting was closed by our excellent Br. G. whose voice, figuratively speaking, had previously shaken the earth; and, from the act of creation, pointed out the likeness of God in man. His words seemed chosen by reason and directed by love. Salvation seemed published by every object which bore the impress of an Almighty hand; and the music of the choir seemed iterated and reiterated by all animate and inanimate na-Thus our active souls were carried onward, from glory to glory: from earth's gloomy mansions, on faith's vocal pinions, gloomy mansions, on faith's vocal philons, to heaven's high pleasures and immortal wonders. Ah, said I;
Could but my soul thus active live;
And feed upon such heaven-born food;
All earthly charms she would forget,
And soar on high, for immortal good.

In this happy condition our meeting closed. We could but say that, as a whole, we have had a heavenly feast. Yes, "a feast of fat things,—full of marrow,—of wines on the lees well refined." It seemed as if glory to God would forever be the spontaneous fruit and anthem, of every soul in divine presence. From beginning to end, our meeting, with little exception, was conducted with harmony and peace.

You are well aware, that the visible ect of our cause, depends measurant the character and zeal of our lay breth as well as on the character, talents and entions of our preachers. Because it is, a always will be the duty of those who engaged in the proclamation of the truth go forth as brave soldiers of the cross conduct themselves discreetly; being as serpents, yet harmless as doves; it by means follows, that their hearers in should be exempted, or that there is much for them also to do. The preacher the sower of the seed. His hearers, of coun are the field. And although there may those, who strew bad seed, and perhaps to disadvantage the true seed of bear yet there are very many, who, as faithf laborers, have sowed the precious seed the kingdom. But alas! "Some fell has way side."-"Some fell upon stony place "Some fell among thorns" and were choke "But others fell into good ground," and a "But others tell into good ground," and yet bringing "forth fruit, some thirty, so sixty, and some one hundred fold." there is, most certainly, a preparation, which you as reasonable beings, should make in a half of yourselves. This field should as must, be prepared for the reception of the seed. We, as preachers, would not only sow the seed, but we would glady sow the seed, but we would glady the seed in preparing this field. So assist you, in preparing this field; for a joyful and promising reception of the work that it may be productive of much frun; lasting and pure fountain, from which all proceed many streams, for the satisfaction of our wants, and the salvation of our souls Finally, my brethren, we may, with propriety, attach blame to both classes; a preachers and hearers. The former, are to indifferent to the cause of Christ. The for. mer plead an excuse, on just and tenable ground. They say, and solemn is the fact, "they have ranged too and fro, preached the word, in season and out of season; bong their own expences; and too often, han returned to their, perhaps numerous families, dependant on their rewards for food at clothing; bearing homeward, naught but a shivering frame and an empty wallet." Poor food indeed, brethren, for the satisfaction a tender companion and a suffering family of beloved children.

Forgive our plainness; we are in the way of our duty. A duty too, not only devolving on us, but angels and God! The Scripture have already pointed out, to you, your during this respect; having declared that a laborer is worthy of his hire! Muzzle the ox while he treadeth out the corn" Starve not our preachers while they laber for our good! The mother's cry has gone forth to God, in behalf of her little offspring. while the weeping of children has cause nature to groan and drop the tear for her dependent ones; and the tender father stand day and night, as did Jesus Christ, weeping over modern Jerusalem.

Now, brethren, something must be done. Preachers must be paid for their labors, a they should cease to travel; and seek some other way to provide for their own house hold. They would willingly visit you, but they are not able. These things ought not to be so. Preachers should do their wor manfully, and should receive a just reward. You know, that the joy of the Apostles was, in a measure, the unity and zeal of their churches—"My joy and my crown," said father Paul, "stand fast." And you, as Scieties, should realize, that you are the

How necessary, then, that you be unitedthat no root of bitterness spring up among you; thereby rendering the labors of preachand especially the youth, irksome and ess. "Be ye kind, one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," "Be ye followers of God as dear children;" "knowing that whatsoever good thing any man doeth, the same he shall receive of the

Lord, whether he be bond or free."
And may your beloved sister Penobsot, from this time, henceforth, be able, to set before you all, those bright and shining examples, which cannot fail to attract good attention and be worthy of your imitation. And now, dear sisters, forgive our errorsforget our differences. Let brotherly love continue. And unto all our brothers and sisters, of the common faith, wheresoever located, wishing, that, neither lakes nor rivers; seas nor oceans, might drown her joss or the sweet accent of her voice; but cheer your souls, and gladden your hearts; Your Sister Penobscot would say Peace; Grace, mercy and peace, from God the Father and is son Jesus Christ-the communion and fellowship of all the saints, be unto and abide with you all hence-forward and forever. Amen. Per Order,

GEORGE P. LEONARD.

SHORT SERMON-NO. XCV.

TEXT .- Stand still, and see the salvation of the -Exon. xiv, 13.

So said Moses to the children of Israel, when they were pursued by the king of Egypt. Pharaoh was close behind them, the Red Sea before them, and mountains on either hand. The people feared the enemy, and were distressed in view of the dangers which threatened them. They said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? It had been better for us to serve the Egyptians than to die in the wilderness. "But Moses said unto the people fear ye not; stand still, and see the salvation of the Lord, which he will show you to-day; for the Egyptians whom ye have seen to day, ye shall see no more forever." And God fulfilled his promise.

The people experienced a great temporal salvation, from the house of bondage, from being slaves, from a bond of idols, to be the free worshippers of the true God.

Now, what is better than to stand still and see the salvation of the Lord? God is constantly at work. He has been at work from the beginning. He worketh all things according to the counsel of his own will. And all is for the salvation of his creatures. See God at work in youder sun, moon and stars, day and night; in forming them by his lines, and whirling them, as the boy does his little ball fastened to his finger. See God at work in the spacious firmament on high, in the clear his the spacious firmament on high, in the clear blue sky, in the flying clouds, in the refreshing rains, in the healthful breezes, in in the flashing lightning, in the raging tem-pests. All these are the means of salvation, to the creatures of God. See God at work in the running stream, in the verdant forests.

grass are n try, i displa all wo idence severil countr cultiva ing sky late, to evenin ed from to trav countri make s See th danger fruits prepar comfor and the burning crates; others o

in the man and the lesh whice gather the s

ture,

setting the salv complis rious ac See th in deep tention; where, a neditate has set the re, and l ftentime

tant cou

andal a

ning

s; and

Herale in the HE GRA

in the blooming fields, in the growing corn, in the fruitful orchards. All these are for man's salvation. See God at work in flocks and herds, in the patient ox, in the milk from the kine, in the wool from the sheep, in the the kine, in the wood from the feathered tribes, flesh of the swine, in the feathered tribes, which pick their food from the filth, and which pick their food from the reptiles and insects. See which pick their lood from the fifth, and gather it from the reptiles and insects. See the salvation of God in every active creature, in every vegetable and plant that grows, ture, in every vegetable and plant that grows, in every tree and herb, in every spire of grass, and in every running vine. All these are necessary to the support and comfort, and the salvation of mankind.

Stand still, and see the salvation of God. in the various tribes of men, in every country, in all their various employments. God is at work in them all, and unfolding, and displaying the perfections of his nature, and blessing the creatures of his power. Though all work for themselves, yet each works for another, under the divine direction of provanother, under the divine direction of providence. See those enterprising, active, persevering, adventurers, searching for a new country. See them purchasing slaves, and cultivating the stubborn soil, beneath a burncultivating the stubborn soil, beneath a burning sky, to raise the various productions of the earth, the sugar, the coffee and chocolate, to supply our tables, morning, noon and evening. See the various mechanics at work, building vessels, of materials gathered from the forests, the mines, and the fields, to traverse the oceans, and bring from all countries, the salt, the spice, and the teas, to make savery and delicious our daily food. make sayory and delicious our daily food. + See the mariner on the hoisterous seas. watching and toiling, amidst darkness and dangers, in distant climes, to gather the fruits of thousands of different hands, employed in thousands of different ways, to prepare our clothing, our conveniencies, our omforts. See the laborers digging the clay and the coal, and forming earthern vessels, and putting on the figures and colors; others ourning them; others packing them into crates; others transporting them to the sea; others conveying them to different and distant countries; others dealing them out, and setting them upon our tables. All this, is the salvation of God. He planned and accomplished the whole, by means of his va-rious active wheels, in his vast machinery.

and

ke is le

ption ould be d gladh

hich will

tisfaction

ur soule with pro

isses; [

The for.

tenald

the fact

achidthe

n; borne en, have

food and ght but a et." Poor

g family

levolving

cripture our duty, that "the tzzle not corn"!-hey labor

has gone offspring; as caused or for her her stand

t be done.

labors, or

erk some

you, but ght not to

eir work

t reward

stles was,

of their n," saith ou, as S-

united-

preach

me and

r, tender

n as God

iidren;"

ing any

nobscot,

ning ex-

resourer nor riv-ner joys at cheer

; Your

er and on and to and nd for-

of the

Israel,

19 el-

nemy.

ngers

day; n to-And

See those men of prosperity, ruminating a deep thought; conversing with earnest atention; reading with solicitude, bow, and where, and when they shall add to their posessions. How willingly they study, and neditate, and reflect upon subjects, which the Lord has put in their hearts! The Lord has set the world in the hearts of men. How readily the rich take up the burden of power and control, and command, of the laboring How cheerfully rulers take the scepor. and bear the sword, and make laws for ir subjects; and how they bow their minds nd spirits under care, and anxiety, and even ouble, amidst their plans of agrandizement nd happiness. All these are so many inruments of salvation to mankind; though entimes, what might be for salvation, roves for their destruction. See the ways pening, the bridges springing over the wa-rs, the houses building, the barns enlarg-ig, the rocks rising out of the ground, and uning into walls, stumps, like spiders, reeping from the fields to the sides of the my; the forests falling and rising into fen-es; and various sorts of buildings, for the sauty, convenience and contentment of an What a world God has made! How causes every thing to live, and act, and oy. Surely, every one may stand, or sit, still, and see, and heur, and taste and el the salvation of God, every day and bt, at home and abroad, in the house and the way, if he will allow himself to think, at he is, and where he is.

Stand and see God's great salvation In every land, in every nation. See him move the mighty waters, Redeem and save, his sons and daughters.

We find in the Montrose (Pa.) Herald, the owing tribute to the memories of Brs. udal and Marsh, the Universalist clermen whose bodies lay side by side in a arch-yard in Montrose. It is from the a of Miss Julia H. Kinney of Sheshequin young lady whose reputation alreads rthy brethren are yet unhonored by any nes to "tell where they lie"; but accord-to a suggestion made by the editor of Herald, we perceive that measures are ing by the freewill offerings of the brethin the neighborhood, to erect suitable bstones over their sleeping ashes.

HE GRAVES OF CRANDAL AND MARSH.

"When hearts whose truth was proven "Like theirs are laid in earth, "There should a wreath be woven "To tell the world their worth"

HALLECK They sleep together side by side Upon a green and pleasant bill, Where the young morning's sunny tide First wakes the shadow's dark and still, And where gray twilight's breeze goes by Laden with woodland melody; And Heaven's own tireless watchmen keep A vigil o'er their slumber's deep. sleep together-but their graves re marked by no Sepulchral stone to their heads no willow waves, o express shade is o'er them thrown; only record of their deeds at, where silent memory leads,

only monument of faunc and in each beloved name. Oh, theirs was not the course which seals.
The favor of a fickle world.
They did not raise the warring steel.
Their hands no bloody flag unfurl'd hey came not with a cup of wrath of dreach with gall, life's thorny path, but, day and night, they strove to win. day and night, they strove to win love, the palsied soul from sin.

two bright stars at eventioe, They shone with undiminished ray, if though louds gathered far and wide still held they on their upward way diffuseled swept them by the threatening of this lower sky, they had built upon the rock fying tide and tempest's shock.

them the vanities of life
Were but as bubbles of the sea
hey shun'd the boistrous swell of strife
From life's low thrall their souls were free,
hey only sought by Christ to show
he Father's love for all below,
hey only strove thro? Christ to raise
it wand'ring mind from error's maze.

and'ring mind from error's maze. wand ring mind from error's maze.

Now they sleep—and oh, may ne'er

the careless footstep press the sod

the moulder those we hold so dear,

the friends of man, the friends of God;

let, slone warm feeling twine

offering at their lowly shrine

ile all who knew them, humbly try

a them to live, like them to die.

1.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, OCTOBER 18, 1833.

MEMBERS OF CONGRESS.

The following is the official declaration of otes for members of Congress in this State.

YORK.

R. McIntire \$662 chosen
M. Emery, 2054
Scattering,

CUMBERLAND.

CUMBERLAND.

L. Cutter, 2501
E. Sturtevant, 411 Scat. Lincoln.
E.Kavanagh, 2063 cla
J. Bailey, 2044
J. McKown, 341 KENNEBEC & SOMERSET. Evans, 3005 B. White, 2836 B. White, E. Pope, 551 115

Scat. 115 PENOBSCOT & SOMERSET. Cat. Oxford. M. Mason jr. 3215 R. Washburn, 2486 G. Parks, 4356 cho E. Hutchinson, 2309 J. McLellan, 337 C. Holland, 699 A. Walker, jr. 309 Scat.

A. White, J. 248 no choice.

HANCOCK & WASHINGTON.
L. Jarvis, 2386 chosen J.
E. L. Hamlin, 1929 J.
J. Dickinson, 332 J.
Scat. 19 J. Hall, 2431 chose J. Southwick, 770 R. C. Johnson 613 J. S. Kimball, 346 Scat. 77

RUM AND MURDER. We understand that a man by the name of Seeley was apprehended and committed to Augusta jail last week for the murder of his wife. Seely lived on the eastern side of the Kennebec, somewhere near the lines of Augusta, Haflowell and Windsor—a venerable culprit of sixty years of age. It seems that one day last week, he returned home quite drunk, and receiving a slight offence, commenced an attack on his wife, by knocking her down and attempting to strangle her. Their son, a young man, who was present, succeeded in relieving the mother from the father's grasp, and run out to give an alarm of murder. While absent the old man renewed his attack with the about twenty hours. Oh rum! what a parent of crime art thou! It ought to be known by every one, that crimes committed under the influence of ardent spirits, can receive no mercy in law on this account.

Mr. CLAY arrived in New York on Thursday week, and was escorted by many thousand citizens from the steamboat to the Ameican Hotel, where rooms were prepared for him. It is supposed that fifteen thousand persons waited upon him on Wednesday. The members of the Chamber of Commerce, and the merchants generally, waited upon him in a body at 2 o'clock at the Governor's room in the City Hall, where the mayor, members of the corporation, &c. were assembled. He was invited to partake of a public dinner which he declined. He left New York on Fridey in the steamboat President, for Providence, where his reception was enthusiastic and gratifying to all classes. He was to leave Providence early on Monday morning and was expectto arrive in Boston between 3 and 4

Trade with Cuba .- The Charleston, S.C. Mercury, of the 9th inst. recommends to the merchants of that place to memoralize Congress on the subject of the advantages given to Spanish vessels in our carrying trade with Cuba. It is stated that by the Tariff laws of that Island, Spanish vessels pay one third less duty both on their outward and return cargoes than American vessels, an inequality, says the Mercury, which certainly requires the attention of this government, though our ship owners may contend against it for a time, it must at last result in throwing the entire carrying business between the United States and Cuba into the hands of Spanish Ship owners.

NEW-ORLEANS, Oct. 1 .- We are of opinion that the health of the city has been improved by the cold spell we had about a week since. Upwards of five hundred strangers have entered the city since Saturday, some of whom we understand, have fallen sick and died. There was a rumor affoat this morning, that the cholera was again amongst us. We inquired into the matter, and have ascertained that two or three cases occurred vesterday, which are attributed to imprudence in eating oysters.

Mr. Lyman Stoddard, of Upton, was rob-bed of his pocket book at Whitney & Wise's auction room Boston, on Thursday evening, It contained about \$800 in bills and several notes of hand.

The statement that Bishop England had brought out a dispensation from the Pope allowing the Catholics in the U. S. to eat meat on Fridays, is contradicted; it extends only to Saturdays.

The Vice President of the United States arrived at Philadelphia on Monday evening from New-York, and departed for Washington next morning.

Daniel Webster and the Mechanics .- The Mechanics of Buffalo have presented to Daniel Webster a circular table, "admirable in its material, and elegant in its workmanship," with an inscription, commending his "distinguished public services, in defence of a protective Tariff, and of our National Un-

The Grand Lodge of Vermont have refused to give up their Charter, by a vote of seventy-four to forty.

Several gentlemen in Belfast contemplate entering into the fishing business pretty extensively the coming year. They have already contracted for several large fishing

A musket proof garment is stated to have been invented by two Italians. It is said to be light and flexible.

In one of the counties in Ohio, at the late election, there were no less than sixty-seven candidates for six offices.

We commend the following paragraph, from the Belfast Advocate, to the attention of our coasters and speculators:
"If some of our Kennebec or Western

friends should send a few cargoes of their surplus cider into this Bay and up the river, they would no doubt find a ready sale for it. The farmers in the vicinity of the Penohscot bay and river, have as yet made but little progress in orcharding."

The late storm was severe in Boston. The rain fell in torrents. Some damage was done to the shipping, The water was forced up into many cellars.

LATE FROM EUROPE.—By the arrival at New-York of different packets, four days later intelligence has been received from Liverpool and Havre.

The English papers are to Sept. 7th, and are mostly filled with accounts of the disastrous storm, that was experienced on the coasts of England, France, and Holland, on the 31st August and 1st and 2d September. Probably a greater number of lives and a greater amount of property has been lost than has been known for many years. A re-port prevailed in London that an American was ashore at Dunkirk, with one hundred and eighty passengers, all drowned.— The London Courier says it has reason to

The London Courier says it has reason to believe the report will prove unfounded.

The advices from Lisbon are no later than those received by the last arrival. Donna Maria was at Havre on the 6th Sept. and a British armed steam boat was in the roads, supposed for the purpose of taking her to Lisbon. A report had reached London that Don Miguel had gone into Spain, and that his army was broken up, which was not believed there.

The Dutch government still hold out, and no final arrangement had been made, although the difficulties appeared to be nearly adjusted.

The French papers say it is proposed to ship the Polish refugees in Gallicia and Switzerland either to England or to America, and several hundreds of them are stated to have been already sent to Trieste ready for embarkation.

A letter from Navarino represents Greece as still the theatre of civil war and plunder, and states that several English travellers had been lately robbed on the road between Napoli de Romani and Athens.

The Emperor of Russia was on a tour, and expected to meet the King of Prussia on the 27th August, at his chater on the Oder, and would then proceed to Warsaw.

The French King had arrived at Cherbourg, on the 1st-he was waited upon in the evening by Lords Durham and Yarborough, whom it was said were commissioned by their sovereign to compliment Louis Phillippe.

The Emperor of Russia has appointed his son, aged six years, Grand Admiral of the Empire. Negociations are being carried on for the

purpose of obtaining a loan of two millions for the Papal Government from M. de Rothchild. The Tribune newspaper has been seized

n consequence of an article relating to the King's late journey. The Quotidienne was also seized for re-

peating the articles contained in the Tri-There has been an arrival at New York bringing Spanish papers some days later than before received. They contain nothing in-

Extract from No. 60, of Willis' "First impressions of Europe."

teresting.

Of the three reigning monarchs of Europe to whom I have now been presented, there is not one whose natural dignity and personal fitness for his station have impressed me, in any degree, like that of our own venerable President. I have approached through guards and masters of ceremony, with all the splendid paraphernalia of regal palaces around, themselves in the imposing dress of monarchs, standing in the sanctuaries of history and association. called up-on the latter without even sending up my name, introduced by the son of his friends, in the scarce finished government house of a new republic, and found him in the midst of his family, hardly recovered from a se-vere illness. The circumstances were all-in favor of the former, but I think the most bigoted follower of kings would find something in the simple manners and stern dig-nity of the grey old 'chieftain,' that would impress him far more than the state of all the monarchs of chrisendom."

In consequence of the great rain on Tuesday and Wednesday, the Merrimac had overrun its banks on Thursday, so that we do not hear of the loss of any bridges on the river or its tributaries. [Concord N.H. Statesman.

The Gloucester Mass. Telegraph says there are occasionly four hundred fishing boats in that harbor at one time.

It is said that the largest ship owner in the United States is an inhabitant of Duxbury, Plymouth Co. Mass. D. is somewhat celebrated for ship building-four large vessels are now building there.

The Louisville Journal, speaking of a contemporary, says: "To peruse its colter gruel with a one pronged fork."

An onion weighing 1 lb. 10 oz. and measuring 15 1-2 inches in circumference and 5 1-8 inches in diameter, was raised in a garden in Dover N. H. this season.

A treaty has been concluded with the Indians at Chicago, by which they cede all the country north-west of that place; the Indians will migrate west next summer.

It appears by the Portland Jeffersonian that some of the Collectors of this State have received orders from the Treasury Department to make their deposits in the Commonwealth Bank at Boston.

Mr. Grundy has been re-elected to the Senate by the Legislature of Tennessee, on the 55th ballot. The final vote stood for Grundy 33, Eaton 18, Foster 9.

Benjamin Tappan, of Ohio, bas been appointed by the President, a Judge for the United States for the district of Ohio, in the place of John W. Campbell, deceased.

STAGE ROBBERY .- A trunk was stolen from the Fredericksburgh Stage, on the 13th inst. near Richmond, Va. which contained twenty eight thousand eight hundred and eighty dollars, in notes of different banks. Twelve thousand dollars have been found in the woods near where the trunks were

A duel with rifles, took place last week on Amelia Island near Savannah, between Col. Dubignon and Dr. H. D. Holland, formerly of Savannah, and Dr. Holland was wounded in the hip.

15,000 Wooden Clocks are made annually in the single town of Plymouth Corn. It is supposed 50,000 are made in the whole State. One individual engaged in the business has acquired a fortune of \$100,000.

Cooking Stoves .- A year's experience enables us to speak with much confidence of their utility. They save much fuel, and add greatly to convenience at all times and to comfort in cold weather. They are worth ten dollars a year if it were only for baking potatoes. In New-York and Pennsylvania every good farmer has one, and sylvania every good tall as ours. their winters are not so cold as ours. Kennebec Journal.

Charles Brown. We learn that a letter vas received on Saturday 19th inst. from Brown the forger, dated New York, 9th inst. in which he stated that as there might be some inconvenience experienced in raising certain moneys if he were out of the way, he had concluded to remain on terra firma a little longer. [Boston Courier.

The Rev. Mr. Purcel, late President of Mount St. Mary's Seminary, at Emmetts-burg, Md. was on Sunday last consecrated Bishop of the Diocess of Cincinnati, Ohio.
The ceremony took place at the Baltimore Cathedral, in presence of about four thousaud persons.

At the late session of the Superior Court for Harford county, Conn. a man by the name of Butler recovered \$500 from Burr and Loomis, for carelessly and wilfully permitting a horse with a gig attached to him, then in their possession, to run upon the side walk, and against the Plaintiff.

George M. Dallas, Esq. has been appointed Attorney General of the State of Penn-

A fire took place at Augusta Geo. 1st inst. which property to the amount of \$30,000 was destroyed.

A chesnut tree was felled last fall, upon the farm of Mr. Warner of Liverpool, Me-dina Co. Ohio, which yielded 13,000 eight-een inch shingles, 50 rails, and wood enough to make one hundred bushels of coal. The circumference at the base was sixteen feet.

The publisher of the United States Telegraph has entered into a treaty with a pro-fessor of great celebrity for his knowledge and talents, to prepare a series of school books for American youth, comprising the histories of Rome, England and America.

A whaling company has been established in Providence R. I.; a ship is preparing for

Horse Mackerel .- A fish of this description, was taken in our harbor, a few days since, which afforded six gallons of oil. We believe this is the species of fish which has several times been mistaken for the Sea-Serpent.—Barnstable Journal.

Egg Shells vs. Egg Cups. Major Hamlton (the British traveller) expresses great horror at the American practice of eating eggs out of a wine glass or cup, instead of out of the shell. It is doubtless an awful sin, but it has one advantage-by breaking your egg in the glass you know exactly what you are eating, whereas by spooning it out of the shell, you may sometimes eat a boiled chicken without knowing it.

A counterfeit ten dollar note on the Bank of the United States, was passed in Phila-delphia, on Saturday night last.

Female Biography .- Col. Samuel L. Knapp has issued a prospectus for publishing under this title a volume containing between three and four hundred pages—the price not to exceed \$1,50. We feel confident of its utility, knowing as we do, no one is more competent than himself for the successful accomplishment of this object; a work of the kind is a disideratum, and will meet with great encouragement. Col. K. has in press we hear no less than four different works, and as in the present instance, "the laborer is worthy of his hire," we anticipate his, will in reality be crowned with success. [N. Y. Constellation.

The Dey of Tunis has sent an envoy to the King of Naples to apologise for the in-sults offered to the Neapolitan flag. The apology was made in presence of all the royal family and diplomatic body. It was like doing penace in a white sheet for calling ugly names.

'Toothsome and good.'-A dear lover of whiskey, in Ohio, lately suffered a dentist to pull a sound tooth, which he sold to him for sixty cents, and got drunk on the money.

Perpetual Motion. A Mr. Bridges of Virginia, gives notice that he has discover-ed a plan to keep the entire gear of a grinding mill in constant revolution, without the aid of any known propelling influence.

Charles Lucien Bonaparte, Prince of Musignano, has undertaken at Rome an extenive work on the natural history of Italy-Iconographia Della Faune Italica.

The name of the Post Office at Acton Corner has been changed from "Shapleigh Corner P. O." to "Acton Corner Post Office," and Sainl. C. Adams, Esq. has been appointed Post Master, in place of Mr. Jno. Libbey, resigned.

Wm. Emery, Esq. has been appointed Postmaster of Carmel, vice Israel Johnson, removed.

MARINE JOURNAL. PORT OF GARDINER.

Monday, Oct. 14 .- Sailed, sch'r Betsy, Blanchard,

Tuesday .- Arrived, sch'r Hunter, Baker, Dennis; stoop Henrietta, Perry, Sandwich.

Thursday.—Arrived, sch'r Cambrine, Campbell,
Salem; sloop Hercules, Crowell, Barnstable.

Friday.—Arrived, sch'r Nantucket, Hawes, Nastucket; Fair Play, Alexander, Waymouth; Hiram,
Dow, Boston.

Dow, Boston.

Saturday.—Arrived, sloops Betsy, Freeman, Sandwich; Charles, Freeman, do.

Sailed, sch'r Catherine, Howes, Burmeda.

Monday.—Arr. schr. Milo, Brookins Boston; Pilot, Blanchard Boston; Defiunce, Gray, Manchester; Girard, Jewett, New-York, with flour for W. Cooper & Co. Arthur Berry and Henry Maston; Nancy, Merrill, Boston; Hannah& Jane, Gray, Boston; Deborah Dow, Boston. Dow, Boston,

Almanacs for 1834.

JUST received and for sale by WM. PALMER, the MAINE FARMER'S ALMANAC, for 1834.

Fall and Winter Fashions.

SAMUEL CROWELL, continues to carry on the tailoring business at his old stand, opposite McLellan's Hotel; where all orders, relative to his business, will be promptly attended to. He has just received, VESTINGS and TRIMMINGS of all kinds; also NECK STOCKS of various qualities.

As the best werkmen are constantly employed and personal attention given to all work in his shop, he hopes to retain that patronage which has been so liberally extended to him.

Gardiner, Oct. 21, 1838.

APPOINTMENTS.

The Editor expects to preach in Leeds on Sunday Oct. 27th, and in East Livermore on the let Sunday in November. On the following day he will deliver an Address before the E. L. Temperance Society.

The Editor appoints to preach in Sidney Town House on the 2d Sunday in November.

MARRIED.

In Hallowell, Mr. Horace Bowditch to Miss Martha Davis, In Woodwich, Capt. Thomas Trott of Bath, to Miss

Sarah Otis.
In Boston, Mr. Jesse Basford to Mrs. Sarah R
Davis, formerly of Bath.
In New Castle, Mr. Isaac Dole of Boston, to Miss

In Hermon, Mr. Isaac Worster of Dutton, to Miss usannah Mason. In Gray, Mr. All ert G. Robinson of Paris to Miss In Gray, Mr. All ert G. Robinson of Paris to Miss deline Nash of Gray. In Bath, Dr. Horstio G. Allen of Winthrop, to Miss

Sarah J. Pettingill.
In Grav, Mr. Albert G. Robinson of Paris, to Miss
Adeline Nash.
La Labora Ma. Christopher, B. Ash of Banger, to In Lubec, Mr. Christopher B. Ash of Bangor, to

In Lubec, Mr. Christopher B. Ash of Bangor, as Mrs. Mary Ann Gower
In Wiscasset, Mr. Silas Moore of Edgeomb, to Miss
Thankful Chatman.
In Saco, Mr. Joseph Davis, jr. to Miss Sarah Ann
Maxwell, of Biddeford.
In Norridgewock, by Rev. Mr. Peet, Mr. George
Warren to Miss Rebecca Prescott; Jonas Parlin, jr.
Esj. to Miss Nancy P. Bodfish.
In Athens, Dr. James P. Tobey to Miss Sarah P.
Williams.

In Portland, Mr. Henry Fairbanks of Monmouth, to

In Portland, Mr. Henry Farbanks of Monmouth, to Miss Pamelia Webb.
In Springfield, Mass. Walter Lowrie, Esq. of Butler, Penn. Secretary of the Senate of the U.S. to Miss Mary K. Childs; Mr. Francis A. Bridge of Greenfield, President of the Bachelor Society of Southampton, to Miss Lucy Stebbins. A meeting of the Society has been called to choose a new President Right.

In Orland, 3d inst. by Rev. Mr. Blood, Rufus Trussell, Esq. to Miss Caroline, daughter of Dea. Samuel Downs.

Downs.
Thine earthly course, serene and calm, From care and sorrow ever free,
Affections pure, unfading bahn
Reserved to thee, my friend, to thee.

Earth's purest joys,-thy mutual lot-Fore 'er impart, fore'er share,
Long cherished here—received above,
To endless pleasure, welcomed there.

ELIRU.

DIED,

In Augusta, Miss Susan Snow, 41; Aun Elizabeth, child of Mr. James Flagg, 2d, aged 20 months.

In South Reading, Mass. on 9th inst. Mr. John Rayner, aged 67. Many of the ministering brethren, while they lament his death, will remember him with feelings of gratitude and affection; not only as a firm believer in the Abrahamic faith, and a hearty and faithful friend to the cause in which they are engaged; but because he put his principles into daily practice in his intercourse with mankind. [Frumpet. intercourse with mankind. [Trumpet. In Kennebunk port, Mrs. Lydia Hut-hins, 68. In New Orleans, Mr. Daniel Gilbert, formerly of

ortland, 26. In Apulachacola, Florida, Charles Farrell, formerly

In Apalachacola, Florida, Charles Farrell, formerly of Hallowell.

In Hallowell, Mr. John Arnold, aged 70.

In New Orleans, Capt. W. Alexander, of ship Atlantic, a native of Liston, Me.

In Aurora, Ind. Mr. Charles Bisbee, formerly of Brunswick, and his son Mr. Isaac Bisbee, formerly of Bath.

At Part Gibson Mr. Mr. Dalan Brans for the Arnold Mr. Charles Bisbee, formerly of Bath.

Bath.
At Port Gibson, Miss, Mr. Delano Byram, formerly of Eastport, aged 25.
In Belfast, Mrs. Lydia Watson, 63.
In Oxford, 2d inst. Mrs. Hannah, wife of Major John Dennett, 31.
In Belgrade, 17th ult. Judith M. daughter of Capt. John Chandley, need 21.

In Belgrade, 17th ult. Judith M. daughter of Capt.
John Chandler, aged 21.
In Saco, Mrs. Dorcas Leland, aged 67.
In Sidney, N. B. Mr. Tunis Ripenbark, 103. He
was one of the combatants engaged under the walls of
Quebec, when Wolfe and Montcalm fell.
In Kennebunk, Mrs. Oliver Safford, aged 27.
In Winthrop, Mr. John H. Chandler, aged about 25.
In Boston, 12th inst. Mrs. Catherine, wife of Mr.
David Storey, formerly of Wiscasset.

In Doston, 12th Inst. Mrs. Catherine, wife of Mr. David Storey, formerly of Wiscasset.
In Oldtown, Mrs Sarah Bartlett, age 132.
In Guiford, 11th inst. Edward Ripley, only child of Col. J. D. and Elizabeth H. Philbrick, aged 14 days. Printers in N. H. and Conn. are requested, &c. In Orono, (Stillwater) Samuel G. Norton aged 46-In Palermo, Mrs. Susan, wife of Samuel Tuttis aged 27 years.

In Waterborough, Mr. James Bu.ks, aged 20. In Limington, Mrs. Martha, wife of Mr. William Cobb, aged 29.

SCHOOL.

THE subscriber would inform the citizens of Gardiner that he has opened a School for the instruction of children and youth of both sexes, in the school room recently occupied by Mr. Thatcher, where he proposes to instruct in the various branches of English education, and also in the antient and modern languages. Those who favor him with their patronage may rely on his constant exertions to render the situation of swinning the second of the second

on his constant exertions to render the situation of pupils agreeable and profitable.

Common English studies \$5.
Higher English branches and languages, \$6. quarter.
I. PALMER. Gardiner, Oct. 23, 1833.

N. B. As Mr. P. has limited the number that can be

admitted, those who wish to avail themselves of the School will find it for their interest to make immediate application. All books used in the school will be furnished for those who wish for them, at the lowest prices:

To Let.

THE store lately occupied by P. SHELDON. Possession given immediately. For terms, inquire at this office.

Oct. 19-43

NOTICE is hereby given, that my son JOHN ED-WARD ATKINS, has hereafter full power from me to transact in his own name any bosiness whatever, and I release all claim to his wages or profits therein, not holding myself responsible either directly or indirectly for any debts or liabilities of his contracting.

JOHN ATKINS. Gardiner, Oct. 21, 1833.

Domestic Help.

WANTED in the family of the Editor of this paper in Augusta, a good girl—such an one as we had for the last two years—to do household work. Mark that word 80 coop; to such an one good wages and good treatment will be insured.

Sheriff's Sale.

KENNEBEC 88.

Taken on execution and will be sold at Public Vendue on the existeenth day of November next at ten of the Clock in the forenoou at the tavern of Samuel Hodgsdon in Pittston in said County all the right in Equity which James Norris Jr. or Jeremiah Norris has to redeem a certain tract of land situated in said Pittston and Bounded as follows (to wit) begining on the road at the south line of Obediah Reed's land thence running southerly on said road to the road leading to the road at the south line of obtaining the road leading to Kennebec river to Smiths ferry, thence on said road till it strike the said Reed's south line, thence running on said Reed's south line, thence running on said Reed's south line, thence running the said leading to the first mentioned bounds it being a lot of land formerly owned by Thomas Eldred E.sq. and containing about one hundred acres, more or less. E. MARSHALL Dep. Shif. Gardiner Oct. 15, 1833.

Sheriff's Sale.

Taken on execution and will be sold at Public Vendue on Saturday the sixteenth day of November next at 2 o'clock afternoon at the taveru of E. McLellan in Gardiner all the right title and interest which David Farnham has of redeeming about six acres of land and House thereon situated in Hallowell and is the same now occupied and improved by him and is the same Mortgaged by said Farnham to Isaac Gage for the sum of about \$200. E. MARSHALL, Dep. Shc. Oct. 15th 1338.

From the Token and Atlantic Souvenir for 1834. WHY DON'T HE COME? The ship has anchored in the bay!
They've dropp'd her weary wings, and some
Have mann'd the boats and come away;
But where is he! why don't he come?

Among the throng, with buisy feet,
My eye seeks him it cannot find:
While others haste their friends to greet;
Why, why is he so long behind?

Because he bade me dry my cheek,
I dried it, when he went from us—
I smiled with lips that could not speak;
And now, how can he linger thus? And now, now can be inger that.

I've felt a brother's parting kiss,
Each moment since he turn'd from me,
To love it only in the bliss
Of meeting him—where can he be?

I've rear'd the rose he bade me rear—
I've learned the song he lade me learn,
And nursed the bird, that he might hear Us sing to him, at his return.

I've braided many a lovely flower, His dear, dear picture to inwreath, While doating fancy, hour by hour, Has made it smile and seen it breathe I wonder if the flight of time, Has made the likeness now untru; And if the sea or foreign clime, Has touched him with a darker hue.

For I have watch'd until the sun
Has made my longing vision dim,
But cannot catch a glimpse of one
Among the crowd, that looks like him. How slowly the heavy moments waste, While thus he stays! where, where is he? My heart leaps forth—haste, brother! haste! It leaps to meet and welcome thee!

"Thou lovely one! the mournful tale That tel's why he comes not, will make
Thy heart to bleed, thy cheek look pale!
Death finds no tie too strong to break! "The bird will wait his master long,

And ask his morning gift in vain: Ye both must now forget the song Of joy, for sorrow's plaintive strain "The face whose shade thy tender hand Has wreathed with flowers is changed! but se Nor sun, nor air of foreign land Has wrought the change, for where is he?

"Where? ah! the solesm deep, that took His form, as with their sad farewell, His brethren gave the last, last look, And lowered him down-the deep must tell!

"But ocean cannot tell the whole-The part that death can never chill, for floods dissolve—the living soul,
Is happy, bright, and blooming still. "And nobler songs than ere can sound

From mortal voices, greet his ear; There sweeter, fairer flowers are four Than all he left to wither here. "This, this is why he does not come,

Whom thy fond eye has sought so long! Wait till thy days have fill'd their som; Then find him in an angel throng!"

From the Impartialist. HINTS TO THE CLERGY. "It is required in Stewards that a man be found faithful."-St. PAUL.

The office and duties of a Steward among the ancients, are familiar, perhaps to most of our readers, who it may not be amiss to remark that the 'Steward was the Master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts which he was obliged at certain times to lay before the Master.'-(See Dr. A. Clarke in loco.)

While meditating on this subject, there were some thoughts that occurred to our which we will take the liberty of suggesting for the consideration of our readers. We allowed ourselves to be transported in imagination, to that remote period in the history of the world, when those customs and modes of action prevailed which are so frequently described in the Sacred Volume .-We fancied that some one of those ancient lords of a numerous household, had found it necessary, on a special emergency to journey into a far country-but that previous to his setting out, he had furnished his store-house with every thing that was required both of food and clothing, for the subsistence and comfort of his family and dependents, during the whole period of his contemplated ab-

After making this abundant provision this munificent arrangement, we further fancied, that he engaged the services of a man, in the capacity of a Steward, to whom he gave the charge of his household, with special instruction that the goods laid up store, should be faithfully distributed in due season, to the individuals for whom they were prepared, according to the age, wants and circumstances of each

For a few weeks after the absence of the good man, the affairs of the household were administered according to the letter of his in-structions. But it so happened that the steward began by degrees to relax in his fidelity. The food, he thought, was so excellent in quality, and so abundant in quantity, that it might have a bad effect on some of the inferior servants that, it might induce in them such a high state of health and vigor, as would render them, in time, perfectly unmanagable.

Although he knew that the food was provided and intended for these as well as for the more honorable members of the household, yet such were his pretended fears, that ought it would be good policy not only to lessen their daily portions, but also to adulterate it; so he purchased a most pernicious drug which he continued secretly to mix with their daily bread, whose disastrous effects too soon became awfully apparent. For being of a highly inflammatory nature, it not only impaired the natural tone and functions of the body, but it destroyed the healthful action of the mind. Some who had previously, and with the greatest reason, entertained the highest opinion of the character of their Master, began now to consider him a cruel tyrant, and to tremble at the idea of his return—Others were so bewildered by the experiment of the unfaithful steward, that they would frequently declare they never had a master, and that every thing in the store-house happened there by chance-others again thought, that their Master had only provided for a select number of his household, and these were seized with the apprehension that on their Lord's return they should be cruelly tormented in a fiery furnace which he had prepared previous to his departure.

At length some who were less injuriously affected by the adulterated food, owing, as we fancied, to their having constitutions which resisted its effects; at any rate, these fell upon the experiment of analysing the

portion which was served out to them and they detected the imposture—they identified the very drug that had produced all the mis-chief. They hailed the discovery with the most extatic joy—they proclaimed it to their fellow servants, many of whom, however, were slow to believe that any deception had been practised by the Steward, so they con-tinued to eat their allowance without examination, and to experience its deleterious effects on their health and happiness.

Now it will be recollected by our readers that these circumstances have been stated as the workings of our fancy while meditating on the words which stand at the head of the article. Yet some perhaps, may think they can perceive a degree of analogy, between the conduct of the steward, described, and certain persons in the christian church, who have claimed, and who have been generally acknowledged as Stewards of the Mysteries of God. We certainly have no disposition to doubt the correctness of this opinion, for it is abundantly verified by facts.

The great Lord of human nature, has in the goard which the consider.

the gospel, which may be properly consider-ed the storehouse of his mercy, provided an abundance for the spiritual wants of his numerous family. One of the ancient stew-ards of his household, was very particular to describe the rich quality of the food. 'In this mountain,' said he, 'shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from all the earth."

The same faithful steward appeared very solicitous that they should taste of his provision, that they might know and rejoice in the bounty of its donor, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come and buy wine and milk without money and without price. Wherefore do ye spend money for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it-

But we regret that facts compel us to saythat very many of the modern stewards think it would be dangerous to proclaim to the entire tamily of their master that there is so much in store for them-they think it would turn the whole house into confusionthat anarchy and misrule would immediately ensue. Thus they set up their wisdom above that of their professed Lord and be-come unfaithful to their trust.

f From the Religious Inquirer.] TRIUMPHS OF UNIVERSALISM.

I was well acquainted with Alice Seabury. She was young, amiable and beautiful; but she was unfortunate. The hand of fate had ever seemed ready to mar her brightest hopes, and cloud the horizon of all her earthprospects with the gloom of adversity .-The ice of indifference from one near and dear, came first to curdle the warm outpourings of her heart's strong affections, and ere her wounded feelings recovered their wonted tone, the finger of insidious disease had imparted its consuming influence to the forms of her small, but choice circle of relatives; and Father and Mother, Brother and Sister, yielding to the gradual, but sure ravages of decay, were gathered one after another to the burying grounds, until the strickened one beheld herself standing as it were, alone in the world, with no hope but heaven, no friend but her heavenly Father. Yet was no rebellious murmur ever heard to fall from her lips, for "an angel had appeared unto her, strengthening her," and though her cup of affliction had overflowed with the wormwood and gall, still was the dove-like voice of that "peace which passeth understanding" alive at her heart, and she was enabled to say while her pale lips pressed the chastened rod, "even so Father, for so it seemeth good in thy sight."

But the work of the spoiler was not finish-The hour was at hand when the voice of Alice Seabury would cease to impart its enlivening tones to the social band. The "first day," with increasing solicitude, that the place of the sweetest singer in the choir was vacant: and many a tearful eye was seen at the Sabbath School when another was called upon to take charge of the little class, which she had so long watched over with all the care and tenderness of an affectionate sister. The fair mourner had, indeed, left the world, but it was not because society no longer possessed attractions for her broken spirit. With all her soul's dessolation, she would willingly have lived on in the sweet hope of again blessing, and being blest. But her long nights of tedious restlessness, the craving appetite, she felt for —she knew not what, her incessant fits of she knew not what, sighing, and the deeply caustic sensation at her fluttering heart, told, but too plainly, that the foe of the family was rapidly undermining life's yielding temple. She felt that the hour of her departure was at hand, and she longed for the hushed quietings of little room where she might hold uninterrupted communion with her God, and he ready to hearken with joy to the trumpet of Azrael. Yet had she a smile, and word of kindly greeting for all who approached her, and many who went to administer the con-solations of the gospel, finding the Comforter there before them, returned with rather an envy for the patient sufferer than a pity

for her early fate. It was late one evening in the early part of Sept. that I was called upon hastily, to visit my dying friend. The night was indeed most beautiful. The rays of a cloudless moon were revelling amid the dark vines which hung in thick clusters above the window, distinguished by a faint light from within, as belonging to the sick apartmentand the low breeze stole, in scarce perceptible murmurs through the half opened door, as if afraid to disturb the departing spirit. I paused at the threshhold, and my eye fell instinctively upon the almost inanimate form of my beloved friend. The lamp threw its softening rays full upon her features, and oh! if I had before considered her lovely, I now thought her doubly so, and I could hard-ly refrain from repeating aloud the words of a favorite writer,-

"And is this death? is death so fair So beautiful a thing?"

Her dark hair was parted smoothly upon

her alabaster forehead, and slightly shaded a cheek where the hectic flush still remained as if to mock the icy approach of death.— Her thin, attenuated bands were meekly crossed upon her bosom, and her mild blue eyes were lifted upwards with an expression of happy resignation which I never saw equalled, and which I never shall forget. It seemed as if the mysteries of the invisible world were unveiled to her view, and that her curaptured spirit was already basking in the day-beams of eternity. "This is indeed none other than the gate of heaven," whispered I. The invalid unclasped her hands and sighed out heavily, "O why will the not come of the company of th she not come?" I felt the reproof and was at her side in an instant. "Pardon my impatience," she exclaimed, eagerly taking my hand. "I feared you would not arrive in time, for I felt that my moments were indeed few-the flame of life barns but faintly in its socket, the silver cord is fast loosing, and I must depart. But you are here now, and I am glad. My heart craves sympathy. It burns to utter forth the things which are unseen, even the unsearchable riches of Christ; and to speak of his mercy and loving kindness to one who knows him even as I have known him. O how wonderful are the workings of his spirit! how mighty the manfestations of his love! He has poured out the balm of consolation, till even pain has become pleasure, and turned the bitter chansorrow into fountains of living joy He has written victory in undying chara ters above the waning sands of life, and transformed the King of terrors into an angel of light-but language is weak. Oh, there are "thoughts o'er sweeping death," feelings that mock the idle interpretation of Yet, can I not be silent, I will sing. words. My voice shall spend its last failing breath in praising "Him who spake as never man spake," who is alone worthy to receive glory and henor, and power."

Jesus I have heard the warning Of by ministers of fate,
And with joy I hail the dawning
Of a blest immortal state.
Husher is every fend ambition,
Buried each unboly thought,
Hope is changing to fruition,
Thos, thyself my soul hast taught.

Few here been my days, and dreary, Much of serrow I have known, Take ne, Jesus, I am weary, Blis is found with thee alone. Death hath lost its form of terror, Then the lonely vale dost cheer, Tis sione the creeds of error That o'erwhelm the soul with fear

Harl! the voice of inspiration New descendeth to my heart,
'Daghter, know thy full salvation,
Taughter, haste thee to depart;
He who calls thee hath redeemed thee From the spoiler's cruel hand, He it is who died to make thee One of heaven's rejoicing band.

Daughter know thy full salvation, All thy kindred then halt meet, Every tongue, and every nation,
Shall thy ransomed spirit greet.
All in earth, and all in heaven,
Shall be crowned with bliss above,
All their sins by Christ forgiven—
Daughter, has he not thy love?

Oh! how vain were each endeavor,
Blessed Savior, to convey
By the power of language, ever,
What my grateful heart would say;
All who know thee must adove thee, None can name thee but to praise, ouls must melt like wax before thee When thy love its power displays.

The last words though uttered with a sweet distinctness, had a faint and tremu-lous accent. The uplifted hands sunk gen-tly upon her bosom, the flush of agitated disappeared from her cheek, her dark joy, es closed, and-her spirit was in heaven. J. H. K. Sheshequin.

[From the Christian Monitor.]

COMMON AND UNCOMMON PROPILE. The title of our paper has led many to inquire, who are the common people, and how are they distinguished from uncommon.— The physiology of man, as well as the Scrip-ture, teaches that "God hath made of one blood all the dwellers upon the earth."-Therefore the distinction between common and uncommon people is not natural, but acquired. We have the character of each class given in the New Testament. In the 12th chapter of Mark, the common are mentioned as hearing Christ gladly, in distinction from those uncommon people which go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widow's houses, and for pretence make long prayers.— Such were denounced by our Savior; and he exhorted the common people to beware of them. Uncommon people are opposed to the interests, rights and improvment of the Many; because the poverty, ignorance and degradation of these may make it more easy for themselves to rise in wealth and influence. When the Apostles were found instructing and healing all those who came to them from the cities and villages round about, and had filled Jerusalem with the doctrine of the Savior, the uncommon peo-ple, who feared the effects which might be produced by the diffusion of the truth, would have them beaten and imprisoned, notwith-standing the good they were doing. It is a striking characteristic of uncommon people (however few of them there may be in olace,) to reckon themselves the whole parsh, town or city. Thus when Paul preached in Macedonia, and reformed the damsel. who brought her masters much gain by oothsaying, her masters arraigned the Apostle before the rulers, and charged him with having greatly disturbed the City -They had lost the source of the unjust gains; the common people were freed from a gross deception which had been practiced upon them and were instructed and comforted by the preaching of Paul. None were troubled in the city but the masters of the dam-sel, and those who feared the truth. Yet they were such uncommon people in their own estimation, that they said the whole city was troubled, because, forsooth, they were displeased.

Again. Uncommon people claim to themselves all the religion in the world; they are confident of their own righeousness, and de spise others. They profess a great concern for what they call the cause of God. this concern is found to be for the establishment of their own opinions; or the promo-tion of their own interests. We have an tion of their own interests. We have an example of this sort in the 19th chapter of Acts. Demetrius the silversmith, and others of the same occupation, whose business

was to make silver shrines for Diana, found that owing to the preaching of Paul, who said "that they be no Gods which are made with hands," they were in danger of loosing the profits of their craft. So they affected very deeply concerned for the honor of Diana, and went about affirming that by the preaching of the Apostle, the temple of the great Goddess would be despised, and her magnificence destroyed, whom all Asia and the world worshippeth. Paul was laboring to enlighten the common people, and to convince them that they ought not to worship images graven by art and man's device. Demetrius and other such uncommon folks, who were making money out of the ignorance of the people, foresaw that their gains would be cut off. They therefore resorted to the expedient of awing the multitude by their religious zeal; and stirring up the public indignation by the outery that religion was in danger through the infidelity of the Apostle.

That person who would presume to dictate to the faith of his neighbors, who would take it upon himself authoritatively to prescribe what they must believe, must consider himself as possessing infallibility or some uncommon superiority. A sectarian spirit wherever it exists, may be traced the influence of the uncommon people. Sects, and the sectarian spirit would not be maintained by the common people. Disunion and dis-cord is not for their interest or comfort.-But the uncommon people keep up the sectarian spirit, because they assume to be lead-ers, masters of their brethren. They set at nought all such as follow not them. are sure they are right, and that they are righteous, and they despise and denounce The influence of the uncommon people

has always been too great. It is less in our day, and in our country than ever before, and any where else. But still it is seen and felt, and much remains to be done to destroy it. The common people must not only as-sert but exercise diligently the right of learning for themselves from the Bible what they are to believe and what they must do to be saved. They must place less confidence in the commandments and system of men .-They must get wisdom, get understanding ; and always have respect for their own minds as not to yield their assent to any proposition, until they have been led to perceive that it is true.—They should beware of those who would be the musters of their faith, who would lord it over God's heritage. Jesus Christ is the teacher of the common people and all teachers of religion such him in their manner of teaching. "Why him in their manner of teaching. "Judge ye even of yourselves," said Jesus, not what is right."

Finally. It was the uncommon people, as we have already said, who opposed our Savior, and were the means of procuring his death. The common people heard him gladly : and would undoubtedly have continued to esteem him highly, if it had not been for the undue influence of the others. His instructions were simple, such as they could under-stand. They saw that he was perfectly dis-He went about continually doing good to others; and labored to induce all men to become like himself. But the uncommon people saw that their influence would be lessened, and therefore they hated

Original anecdote, illustrative of American enterprise and daring. Shortly after the termination of the late war between Great Britain and the United States, an American citizen then on his travels in Europe, took passage in a steamboat from Greenock, crossing the North Channel to Belfast. On the passage down the river Clyde, he, with other strangers, being not little surprized on beholding a considerable work of defence thrown up on one of the banks of the river at a point so distant from the sea, and in a situation well land locked and apparently perfectly safe from the incursions of an external foe, on expressing his surprise to the Captain of the steamboat, (a true John Bull) at so unnecessary a forification having been crected, he replied (little knowing that he was addressing an American, to whom the censures cast upon his countrymen for their noble daring was a with any other nation on the earth, a military work in that situation would not have been at all necessary, but the dkees* are so bold and impudent there is no telling how far they would venture to penetrate into the heart of the country; I, myself, saw two of their privateers during the war come sailing up the river, under a heavy press of canvass, within the reach of the guns of the Battery, and thought they would be sunk, or at least crippled and captured, but to my astonishment and mortification, after being fired upon, they wheeled about like a coach and four and made off in safety, with their colors flying and drums beating YANKER DOODLE.

*The term Yankee, is applied in Great Britain to all Americans, whether they be of the North, the South, the East, or the West, for there they pay no regard to our geographical divisions into separate States, but know us only as one great nation, who collectively won their liberty, and established their Independence.

A young lady named Martha Charles aged 14 years, was recently killed by bleed ing, in Buffalo township, Perry Co., Pa. She was confined to her bed with the searlet fever, and appeared to be insensible .-For the purpose of restoring animation, the physician made an incision in a swelling on the neck, from which the blood issued, despite all efforts to check it, until the unfortunate girl expired!

A female by the name of Batram, residing near Centreville, Salem county, N. J. was cruelly murdered by her husband, on Friday last. Intemperance, it is said, was the cause of the outrage. The offender has been committed to jail.

Four hundred and forty beds have been made up in Holt's Hotel, in New York, and every one occupied. The number of persons that have slept in this building for a week past, family and domestics included, cannot be much less than five hundred per-

Bourienne, the author of the Memoirs of Napoleon, is confined in a lunatic asylum at

In one of the counties in Ohio, at the late election, there were no less than sixty-seven candidates for six offices.

Monticello, the seat of the late Thomas efferson, is for sale. The beauty of its sit. Jefferson, is for sale. The hearty of its sit. tions connected with it, will no doubt procure it a ready purchaser.

A farmer at Millshield, Minister Acres, bad two sheep clipped, their wool manufactured into clot at Mr. Moody's manufactory, and a coat made of the cloth in nineteen hour, English paper.

A London paper states that eight or ten millions sterling—nearly fifty millions of dollars—can be loaned to this country, on the security of such state governments as want to construct internal improvements, or create new State banks, at four per cent. interest.

A man and his wife were striving about who should wear the breeches; in the mean time one knocked at the door; the good man stepped out to see who was there, asked him whom he wished to speak with the person answered, he wished to speak to master of the house. Wait, said he, a little time, and I will answer you, for as yet the case is doubtful; so stepping in, his wife and he went to it again, and she at last yield. ed him the victory. Now, friend, thou may, est speak with me, I am the master of the house; but I could not tell thee so before because my wife and I had not decided the controversy.

At the Ruthin assizes, on Tuesday last, a learned wigsman put the following question to a witness—"You are a husbandman, I he. lieve?" Noa, I'm a singleman," replied the clodpole.

The number of vessels which have passed through the Delaware and Chesapeake Canal, the present season, is 4344!

Cheap Antidote. - There is not a house in the kingdom that does not contain a remedi for poisoning, if instantly administered. is nothing more than two tea-spoonfuls a made mustard, mixed in warm water. acts as an instantaneous emetic.

A person said to a father whose son was noted for laziness, that he thought his sen was very much afraid of work. 'Afraid of work,' replied the father, 'not at all-he will lay down and go to sleep close by the side

A man has been carried to Salem gaol, for having stolen a squash from a garden a He was put under bonds of \$50 to appear at October court, but could not find bondsmen. This is rather small business,

The Merchants Insurance Company, Boston, have declared a semi-annual dividendof twenty per cent.

To the Honorable Senate and House of Representatives of the Legislature of Maine, to be holden on the first Wednesday of January, 184 RESPECTFULLY represent, the subscribers of Lanuary, ISI.

Respectively. The subscribers of the subscribers would propose should be anneed to the town of Gardiner, that the portion which the subscribers would propose should be anneed as a for each, is included within the following basis—to wit: beginning at Kennebee river at a north line of the town of Gardiner, thence we saw west in the norther ly line of said Gardiner. west in the norther ly line of said Gardiner, thence west west in the norther ly line of said Gardiner to thew erly line of Sainuel Hodgdon's land, being lot No. on Bullen's plan; thence northerly by the westerly said Hodgdon's land to the northerly line of then between said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land and land of Abner Leading to the said Hodgdon's land to the sai cli; thence easterly by the northerly line of said red the westerly line o: land owned by said Hodgdon, in part of lot No. 38 on said Bullen's plan; then northerly by the westerly line of said Hodgdon's to the northwesterly corner thereof; thence easterly said Hodgdon's northerly line to the westerly line of No. 39, on said plans. Thence northerly in the westerly line of said Hodgdon's northerly line to the westerly line old No. 39, on said plan; thence northerly in the wester line of said lot 39, to the northwesterly corner there, thence easterly by the northerly line of lot No. 9 and the northerly line of lot No. 40, to the westerly line of the No. 41, on said plan; thence northerly line of said lot No. 41, to the north west construction of said lot No. 41, to the north west construction of land owned by William Marshall; thence safe rly in said Marshall's westerly line to the south us corner of said Marshall's westerly line to the south us corner of said Marshall's land; thence casterly hos Marshall's southerly line to the cast line of the cost road; thence southerly ly said east line of said road; the south line of said Marshall's land; thence casterly hos by said Marshall's south line to Kennebac river; there southerly ly said first monitoric southerly ly said first monitoric southerly ly said river to the bounds first monitoric southerly ly said river to the bounds first monitoric. or such other boundary line as the Legislature more fit to adopt, not materially variant from the above cription. Your petitioners have adopted the boundary as the basis of their application, the shaving been agreed on by a Committee of the Less naving neen agreed on vy a code the House of Rep ture; and an act having passed the House of Rep sentatives, annexing the said territory—a similar plication having been made to the Legislatur of

year 1832 and continued to the last session.

Your petitioners would now only remark that it reasons which ever existed arising from their protection to the village of Gardiner, and their remotedness the village of Hallowell still continue to operate. time and the most mature reflection have served for firm them in the opinion that their interest and venience will be materially promoted by the promannexation—that the reasons in favor of this need have been more and more urgent and essential, and from their increased intercourse in business and in their various relations of a secial civil and reference. their various relations of a social, civil and nature. The fact that a majority of and their estates are within three-found the village of Gardiner and over three miles frot village of Hallowell, renders so obvious many of above considerations that it is deemed unnecess

Your petitioners, therefore, respectfully rethey with their polls and estates, including the habove described may be annexed to the town of Ga The petitioners are PETER GRANT and 23 old

P.VEW FALLS GOODS.

ROBERT WILLIAMSON, TAILOR,

GRATEFUL for past favors and desiroes of a tinuance of the patronage of his costoner, leave to inform them that he has received from the his Stock of FALL GOODS, selected by bimedia. can offer them as CHEAP as any that can be proof the same quality. His Stock consists of

BLACK, BLUE, BROWN, OLIVE, IND BLE GREEN, MULBURY & MIXI

BROADCLOTHS CASSIMERES;

Real Goat's Hair CAMLETS; Imitation do: R CLOTHS; BOCKINGS; SURGE; GEN LION SKIN; DUFFEL; KERSEYS & PERIO HAMS.—ALSO—A Large and Beautiful for ment of

Vestings. Among which are VALENCIES, SILKS, & FR.

He has also a quantity of FROGS, BRAIS
FURS for Collars, Cloak TASSELS &c. &c.
33 The business is carried on at his old stade
by opposite C. Sagers Hotel, No. 2 Central Bet.
Gardiner, Sept. 20th 1883.

rialis

their

of Le reade remar and th willin, our fa gumer as we

> To As my have ! tion, a perien power believe duty, t promin and pro views past, h upon, t First were,

infinite

"the wi

of his v

Secon

DR. W

hath, fo ordaine cerning things i Thir was the and org circums the mor subject. Fourt duced by world, v Fifth,-

"Just Sixth .-Thus, that som ophy, ar conspire formed

trine, the brought testified sequently less felici yond the constrain solemn c damental founded, a Here sufficient

out the r principle b The ims or pr same thi they form necessary Some U by them, not hold c The of Unive and his at system, i ley made

versalism Atheism; d This be under with Cal disposed the amial